The Pacific Churchman

San Francisco, California

Volume XLI | SEPTEMBER 1, 1905. | Number 3

PRINCIPAL CONTENTS.

	Page
EDITORIAL: The Disciples of Christ—The Papacy and the Bible—The Peace Conference	3
General News	4
Richfield Conferences	4
Summer School of Theology	4, 5
Relations of Capital and Labor	5
The Country Parson in Louisiana	6
In the West of England	6, 7
The Essentials of the Spiritual Life	7
Personals and Notices	8
Armitage Orphanage	9
Seamen's Institute	9
MISSIONARY COMMENT: Quarter Century of Woman's Auxiliary—A Retrospect—Auxiliary Finances—Woman's Vocation	10
Woman's Auxiliary	11
Brotherhood of St. Andrew	11
CORRESPONDENCE: St. Peter's, San Francisco	12
FAMILY PAGE	13
Literature of the Day	12, 14

FOR LAY READERS

Saturday Night Sermons. By Rev. Geo. Thos. Dowling, D.D, Rector of Christ Protestant Episcopal Parish, Los Angeles, Cal. 12mo., cloth, 90 cents, net; by mail, 98 cents.

The Human Nature of the Saints. A new volume of Sermons. By George Hodges, D.D., Dean of the Episcopal Theological School of Cambridge, Mass.

By the Same Author: Path of Life; The Battles of Peace; In This Present World; Christianity Between Sundays; The Heresy of Cain. Each 12mo., cloth, $1.00, net; by mail, $1.10.

THOMAS WHITTAKER

.....Publisher.....

2 & 3 Bible House, New York.

CHURCH HANGINGS

Every question answered in regard to the church. Designs for the entire re-arrangement, showing the various parts to be carried out by local labor, and the parts to be executed in New York and sent forward. Also individual memorials for the entire Chancel or Sanctuary or for the Individual Articles of Furnishings, Altars, Reredos, Communion Rail, Pulpit, Lectern, Font, etc. Designs submitted for the entire fittings, so that all parts are in harmony. All Cemetery Memorials in Granite, Marble, and Stone. Send for Illustrated Hand-Book.

J. & R. LAMB,

Studios 23-25-27 Sixth Ave. NEW YORK. Office 59 Carmine St.

A. Zellerbach & Sons

416 SANSOME ST.
SAN FRANCISCO, CAL.

PAPER

J. D. Wilson, President. Phone South 222

U AND I CO.

U and I Coffee Served Free!!

Wholesale —Dealers in— Retail

High Grade Coffees, Teas, Crackers, Baking Powders, Chocolates, Cocoas, Spices and Extracts

Olson's Market

911-913 Market Street, San Francisco

Church Metal Work

— and —

Stained Glass

Send for Catalogues Suggesting Memorials.

The Gorham Company

SILVERSMITHS

Broadway and 19th St., New York.

San Francisco Office, - - - 118 and 120 Sutter St.

GOODYEAR'S RUBBER GOODS — **"GOLD SEAL"** THE BEST MADE

Rubber Hose, Belting and Packings

We are Headquarters for Everything Made of Rubber.

GOODYEAR RUBBER COMPANY

President. R. H. PEASE, Treasurer. F. M. SHEPHARD, Jr., Secretary. C. F. RUNYON,

573-575-577-579 Market St. - - - - - San Francisco

When writing advertisers please mention THE PACIFIC CHURCHMAN.

San Mateo, Cal.

St. Margaret's Hall

Full Academic and College Preparatory Courses, as well as thorough Primary Instruction. Music under the direction of masters.

For Illustrated Book of Information apply to

MISS ELEANOR TEBBETTS,
PRINCIPAL

THE
JOHN TENNANT MEMORIAL HOME.

The Directors of the John Tennant Memorial Home at Pacific Grove are seriously considering the adoption of a system of Life Membership, on payment of a lump sum for admission to the Home. Meanwhile, until further notice, they offer rooms, not at present occupied, to clergymen and teachers, for a small addition to the regular rate of admission, which is twenty dollars a month in advance. Applications should be addressed to the Secretary, Mr. A. Blohm.

EDWARD E. OSBORN

Patent Attorney

212 SANSOME STREET

Patents Trade Marks Copyrights

San Francisco, Cal.

IRVING INSTITUTE

Select Boarding and Day School for Girls.

Elegant and commodious buildings on the northeast corner of California and Buchanan Sts., San Francisco. Twenty-seventh year. Twenty-one teachers. Full Academic and College Preparatory Courses. Accredited to the universities. Conservatory of Music, Art, and Elocution. Also thorough Primary Instruction. For further information address

Mrs. Edw. B. Church, Principal, or
G. H. Kellogg, Business Manager,
2126 California St., San Francisco, Cal.

San Rafael, Cal.

THE

Hitchcock Military Academy

Separate building for young boys.

For catalogues and views apply to

REV. CHAS. HITCHCOCK, Rector.

San Mateo, Cal.

St. Matthew's School for Boys

Founded A. D. 1866 by the late Rev. Alfred Lee Brewer, D.D. For Catalogue and Illustrated Circular address

REV. W. A. BREWER, A.B.,
Rector and Principal.

The Western Theological Seminary

1113-1121 WASHINGTON BOULEVARD
CHICAGO

Will open for its twenty-first year September 29th. Applications for admission should be made to the

Rev. F. J. HALL, D.D., Onekama, Mich.,

until September 15th; after that date 654 Park Avenue, Chicago, Ill.

FOR YOUNG WOMEN

MILLS College and Seminary

Located in Oakland's Beautiful Hills

Confers degrees and grants diplomas. Accredited to the Universities and Leading Eastern Colleges. Special advantages in the Fine Arts and Languages. 40th Year. Fall Term opens Aug. 16, '05.

Handsome Illustrated Catalogue mailed free

Mrs. C. T. MILLS, Pres.
Mills College P.O., California

Portland, Oregon

St. Helen's Hall

Diocesan School for Girls, under the care of the Sisters of St. John Baptist. College Preparatory and Elective Courses. Special advantages in Music and Art. Out door Sports. Reopens Sept. 18th.

For Catalogue address THE SISTER SUPERIOR

THE

HARTFORD
FIRE INSURANCE COMPANY

Organized in 1794

ASSETS - - - - - - - - $14,542,952.28
NET SURPLUS - - - - - 3,937,796.87

PALACHE & HEWITT, General Agents.

Pacific Department, 313 California Street, San Francisco, Cal.

SPECIAL AGENTS AND ADJUSTERS:
J. J. Agard, J. J. Dennis, John M. Holmes, W. O. Morgan, C. A. Schallenberger, P. H. Griffith.
ADAM GILLILAND, Manager City Department.

St. Luke's Hospital

Valencia St., near junction of Mission St.
Incorporated in 1871.

C. D. HAVEN, President. A. N. DROWN, Vice-President.
SIDNEY M. VAN WYCK, Jr., Sec'y.
VEN. JOHN A. EMERY, Treas.

BOARD OF DIRECTORS.

RT. REV. WM. FORD NICHOLS, A. N. DROWN, C. D. HAVEN, VEN. JOHN A. EMERY, WM. H. CROCKER, WM. MINTZER, WARREN R. PORTER, R. A. HOLCOMBE.
REV. J. F. TRIVETT, Superintendent.

This is a General Hospital under the auspices of the Episcopal Church, for the treatment of all diseases except those of a contagious nature. The buildings are warmed throughout by steam radiators and well ventilated. The new Gibbs Pavilion is practically fireproof. The surgical operating rooms are complete in all of their appointments.

An X-RAY EQUIPMENT has recently been added

WELLINGTON COAL

BEST

FOR FAMILY USE

The Pacific Churchman

Speaking the Truth in Love.

September 1, 1905.

THE DISCIPLES OF CHRIST

A noteworthy religious gathering on account of numbers as well as of enthusiasm is the missionary convention of the Christian Church, or the Disciples of Christ, which has just been held in San Francisco. It brings prominently to the notice of many for the first time a body which is little known in the East, but which has spread widely through the Middle West and on this Coast, and already numbers over a million communicants.

The Christian body originated less than a century ago in a protest against elaborate creeds and the division of Christians following the emphasis upon subtle doctrinal distinctions. The first Disciples appealed to the Bible, and the Bible alone. They would not appeal to systems based on the Bible. They were Bible Christians, and so they have continued. It is, of course, impossible to avoid a conventional interpretation of the Bible and some kind of denominational feeling, but there is a fine effort to keep to the Bible alone and to urge upon other Christians unity without elaborate system.

It is interesting to note that the great annual convention is a purely missionary affair. It is the regular annual meeting of the Missionary Society. Legislation is not needed in a congregational organization, and thus all the enthusiasm goes to missions.

But we think that the most significant events in the present convention are two which are directly in line with the historic position of the Christians towards Church Unity. A year ago a committee was appointed to negotiate for unity with the Free Baptists, a denomination having its chief work in New England. The report of this committee announcing that the outlook was favorable for such union being consummated at the next convention of the Free Baptists was received with hearty sympathy. And again, according to the daily press, the most applauded speech of the whole convention, by Mr. Dowling of Los Angeles, was a direct appeal for the unity of the church because of the need of a united front in facing the great problems of the heathen world.

From time to time we note these hopeful signs—consolidation of small denominations, pleas for unity, recognition of the practical need both in America and abroad. The signs multiply. It will not be long before Christian people come to understand that division is wrong—not of Christ—and then unity must speedily follow.

THE PAPACY AND THE BIBLE

The daily papers report that the committee appointed by the Pope to consider the whole matter of Biblical criticism and the proper attitude of the Roman Church towards it, has pronounced that it is incumbent upon every loyal member of the Church to accept as historically true all Biblical narratives which are neither symbolical nor allegorical. If the report be true,—and it is in perfect harmony with the traditional attitude of the Curia,—one does not wonder that Loisy has been silenced. His free handling of the Gospel narratives has astonished more than one liberal-minded Protestant scholar; and such criticism as his simply could not live in the atmosphere of this latest pronouncement. But it is not Loisy alone who is affected by it. It would seem to us that the editors of the recently started "*New York Review*, a journal of the Ancient Faith and Modern Thought," will have to be very cautious. Indeed, no real criticism or even careful study of the Bible is possible when it has been determined by authority in advance just how far conclusions may go. A scholar who *must* find certain results may be learned, but he has lost that which is the mark of highest scholarship, the unswerving pursuit of facts with the sole object of reaching *the truth*. It is *the* truth which he seeks, not *his* truth, nor *his Church's* truth, nor anything short of *the* truth itself. Thus, such a decree kills real scholarship.

Furthermore, when we consider how much of the Bible is now felt to be in the nature of fiction or folk-story, when we know how much the historical portions have to be corrected by other records, we see that once again the Roman Church is setting itself at variance with progress. It is the Galileo story retold. In this case, however, the way out may be easier to find than in that famous decision. It may be that if men come to recognize with practical unanimity that the story of Adam and Eve, for example, is not fact but an attempt to express a Hebrew conception of the origin of man and his sin, the Church will say, "It is symbolical, of course, and the decree specifically excludes symbolical narratives." Such things have happened in the long history of ecclesiastical reasoning.

THE PEACE CONFERENCE

The issue of the peace conference at Portsmouth will probably be known to our readers before this reaches them. Whether that issue be peace or continued war, America may well take pride in the part which the President has played so simply and so well. He brought about the conference and he alone seems to be responsible for what appears to be the only possible way of reaching peace. America may well take pride in his work, but greater pride in that it adds another to the long list of America's achievements in the direction of permanent international peace. It is such an episode that ought to make every Christian man regret, and resolve to oppose, the plainly marked tendencies in the nation towards other than a peaceful conception of our mission in the world. There are those, as Secretary Taft has recently pointed out, who definitely and publicly acknowledge an ambition to win our way, by force if need be, into the chief place in influence in Asia. There is the military ideal which plays so large a part in the modern form (the President's own) of the Monroe Doctrine. There is the steady pressure of administration and navy for a large naval force and the ready acquiescence of those who are caught by the magnificent glitter of it all. There is an all-too-often appearing treatment of war as if it were really a reasonable and inevitable way of adjustment of difficulties. All these things make for war as the recent achievement of the President does for peace. It is our strange inconsistency that, while we applaud the peacemaker, we do not turn from the war-breeders and insist that peace and peace alone shall be the ambition of this nation. It is our strange inconsistency. It is one of our failures in Christianity.

GENERAL NEWS.

The cathedral on Iona, the little island of the Hebrides on which Columba landed thirty years before Augustine reached England, is now restored and divine service is held there regularly.

The death is announced of the Rt. Rev. Dr. Arthur Gascoigne Douglas, Bishop of Aberdeen and Orkney, Scotland, who took a leading part in the Seabury centenary commemoration at Aberdeen.

The Rev. H. Gresford Jones, Vicar of St. John's, England, has consented to become the first Bishop of Fukien, China, hitherto part of the Diocese of Victoria, Hong Kong.

Jubilee College, Peoria County, Illinois, founded by Bishop Chase in 1838, is to be reopened, after more than half a century of suspended animation into which it lapsed soon after the Bishop's death in 1852. Property with which it is endowed has become valuable, and the institution may, it is believed, be made with the aid of its endowment a school at which a thorough education may be obtained for $150.

A monument was unveiled the other day to Archbishop Temple in Canterbury Cathedral. It represents the late primate kneeling before a prayer-desk. The ceremony was performed by the present primate, who, in the course of his address, reminded his audience of what Dr. Temple had said eight years before, "on the day when he took up, undaunted, at the age of seventy-five, the awful, unenviable burden of the highest office in the Church," about the purpose of his long life, to make it easier for Christians to become better Christians, and easier for those who are not Christians to become Christians.

Recently, at Northampton, Mass., a service was held on the occasion of the hundredth birthday of Mrs. Drusilla Hall Johnson, for the offering of a special thanksgiving for her long and well-filled life. Mrs. Johnson's son, the Rev. Dr. M. A. Johnson, of Cincinnati, O., and her grandson, the Rev. W. de F. Johnson, of Calvary Church, Wilkesbarre, Pa., assisted the priest in charge (the Rev. H. Hulse), the grandson preaching from the text, "Cast me not away in the time of age," the venerable lady occupying the front pew surrounded by descendants to the fourth generation, and standing during the service in the proper places. The hymns were of her selection, and her enthusiastic enjoyment of the service was evident. Mrs. Johnson's grandfather was one of the minutemen of Lexington and Concord, and a member of the committee that drew up the constitution of Massachusetts, serving, as did also his son, in the Revolutionary War. Both men were many years members of the General Court, Boston.

The Church of St. Thomas in New York, at the corner of Fifth avenue and Fifty-third street, and which was practically destroyed by fire on the 8th of August, probably through defective electric wiring, was one of the most richly furnished religious buildings in America. A quarter of a million dollars is said to be a conservative estimate of the loss, but the church's greatest treasures, two large mural paintings by John La Farge and a bronze reredos by Saint-Gaudens, can hardly be replaced at any price. A magnificent marble altar and rails, from the design of Mr. C. R. Lamb of New York, and the work of Messrs. J. and R. Lamb of that city, was also destroyed. The church itself cost about a quarter of a million dollars, and it is expected that twice that amount will be expended on the structure to take its place. The great value of its contents may perhaps be said to have largely contributed to the destruction of this splendid house of worship, inasmuch as it led to its being kept carefully closed so that the flames gained headway unsuspected till the interior of the building was a raging furnace. The first church was built in 1823, but the one just destroyed was erected in 1870, Mr. Upjohn being the architect.

RICHFIELD CONFERENCES.

The Missionary Conferences at Richfield Springs, N. Y., have been well attended, and the formation of a committee of women representing seven Dioceses to co-operate with the Seabury Society in arranging and conducting future conferences is a safe pledge of their yearly recurrence. Mr. W. D. Millar, of the Y. M. C. A., in an address on the Philippines, spoke very highly of St. John's College, Shanghai, and of Bishop Brent's work. On the 8th the Church Workers began their conference with celebration of the Holy Communion in St. John's Church, followed soon after by the opening of Prof. Colladay's Bible class. The Hon. J. S. Sherman, chairman of the House Committee on Indian Affairs, gave the Workers a really encouraging account of the progress which has been made in the task of elevating the North American aboriginal races. The Indian is actually becoming a citizen and not merely a ward. Government training, he said, must have Christian ethics for its foundation, and the Church's labors among the Indians had greatly contributed to the end they were all working for. The Conference learned much in Mr. Sherman's answers to their questions respecting the methods of the Department. On the following day the Workers listened to Captain Mahan, the well-known writer on naval affairs, who is also a member of the Board of Missions, as he defined minutely the relation of the Church to the Board and its responsibility for the work done by the latter, and the Rev. J. de W. Perry of New Haven followed with interesting statistics showing the increase both in the amounts sent to the Board by New England parishes and in the number of parishes contributing, which is due to the apportionment plan. On the 10th the Conference had the sorrow of learning that Bishop Darlington, who since his consecration in April last has been incessantly at work, and who had promised to preside during the week, was suffering from gastritis and could not leave his bed for a week at least. Dr. Darlington was the life of the meetings last summer, and his presence at the Springs this year had been eagerly looked forward to. Dr. Stone was also unavoidably absent, but the Bible studies were well conducted by the Rev. John Henry Hopkins. Nearly a thousand persons gathered in the great tent to hear an address from Booker T. Washington, and the Rev. W. A. R. Goodwin of the Payne Divinity School also spoke on the colored man. Bishop Graves of Shanghai sent a letter of greeting to the Conference, in the course of which he reminded it that as Asia is the center of the political history of the world to-day, so it is the most important center of religious effort, and it is our part and duty to see that the Church does not fail to take advantage of the opportunities that are opening on every side, and that her missions adequately represent the importance and power of Christianity. Where once we secured a hearing with difficulty, people now come in numbers to join us—there are, says the Bishop, at least a thousand people under instruction for baptism this year in that single missionary district—they demand to be taught, and the present staff of missionaries is "utterly inadequate to make the forward movement which present developments demand of us and still less to provide for the greater demands that will be made upon us in the next year or two." What is needed is a larger staff of men and women to train Chinese to do the work. "Tnis is the critical time. Let us take the opportunity while God gives it to us."

FEDERATE SUMMER SCHOOL OF THEOLOGY.

Secretary's Report.

At the Summer School Banquet, after a number of expressions of most hearty appreciation, it was voted unanimously to request the five Theological Seminaries holding the school as an experiment to establish the Federate Summer School of Theology as a permanent institution.

This was but one of many expressions both public and private, on the part of those attending, of the spiritual and practical value of the courses.

Those who were privileged to hear the lectures found them to be of far greater interest and helpfulness than was anticipated.

One disappointment however was felt by not a few, viz., that not more of their brethren were present to share in the good things provided by the Seminaries.

On account of not a little solicitude as to the future of the project a number of attendants volunteered their services as advance agents, "or promoters," should the school be held next year.

The attendance increased considerably as the school progressed. It did not seem to be well understood at first what unusual advantages were being offered.

President King of Oberlin College has been well known, particularly to Congregationalists, as a great thinker, educator and theologian. But how live a man he is, and how helpful through a series of lectures he can be in dispersing

the mist, clearing away the rubbish, and getting right down to the heart of the things of the religious life, could not of course be thoroughly appreciated till he had lead his followers a little way through the "Seeming Unrealities" into the Vital Realities of the Religious Life.

The course given by Graham Taylor, of the Chicago Theological Seminary and Chicago Commons, on "The Application of Christianity to the Social Tendencies of Modern Industry" was very attractive and inspiring. His hearers were taken into the very thick of the smoke and dust of industrial life and brought face to face with the crying needs of the day that are a shame to Christian Civilization. The duties of Christians both individually and collectively were forcibly pressed home.

Professor Calhoun, of Kentucky University, ignoring entirely critical problems, held up clearly and simply the ideals of Christianity as portrayed in the New Testament.

President MacIntosh, of the San Francisco Theological Seminary, revived for his hearers the stirring times of the Middle Age, reviewed the ecclesiastical controversies and marshaled before his audiences the "Makers of the Great Epochs in Theology."

Professor Nash, of the Pacific Theological Seminary and Dean of the Federate Summer School of Theology, proved to be in the worthy rank of the men from the East. His lectures on "Some Elements of Power in Preaching" were particularly appreciated for their practical helpfulness, and many requests for their publication have been received. It is hoped that he will consent to make it possible not only for those who heard them, but for many others, to get in permanent form the rich material which those lectures contain.

So well received were the various courses that during the second week a number of tickets were purchased. During the two weeks of the school, about two hundred and fifty single admissions were paid at the door.

The following statistics do not include the crowded houses at public lectures, or those attending single lectures occasionally, or a number of students of the Summer Session of the University of California, whose tickets admitted them to our courses without charge. They comprise only such names as were registered in the Summer School of Theology.

The total registration was 98, of whom there were 39 Congregationalists, 14 Disciples of Christ, 12 Baptist, 9 Episcopalians, 9 Methodist Episcopal, 7 Presbyterians, 5 Methodist Episcopal South, 2 Unitarians, 1 Dutch Reform.

Of the 98 whose names are registered there were 53 pastors, 3 assistant pastors, 3 ministers engaged in church work other than pastorates, 4 retired ministers, 1 foreign missionary, 2 engaged in missionary work in California among foreign people, 18 theological students. Making a total of 84 ministerial brethren out of a registration of 98.

There were also registered 3 Sunday School superintendents, 3 Sunday School teachers, and 2 presidents of Christian Endeavor societies.

Financial Statement.

Incidental expenses of the School (not including lecturers' fees, which are paid by the Seminaries)		$235.90
Received from sale of tickets	$182.50	
Door receipts	60.25	
Balance on hand		6.85
	$242.75	$242.75

The management feels that the experiment has proved a success and will doubtless recommend to the seminaries the holding of a school next summer.

One of the most pleasant features of the occasion was the very cordial fellowship exceeding warm and sweet among the denominations represented among the attendants. It was not forbearance or restraint for fear of touching a tender spot, but Calvinist or Arminian, Congregationalist or Episcopalian, each spoke his mind fearlessly in a pleasant give-and-take kind of way. "Behold how good and how pleasant it is for brethren to dwell together in unity."

Thus a Federate Summer School of Theology has actually been held and the experiment has proved a good success. All who attended or had any part in it felt repaid for his pains and honored in being a participant in the first Federate Summer School of Theology in the history of the Christian Church.

THE RELATIONS OF CAPITAL AND LABOR.

The Standing Commission on the Relations of Capital and Labor, appointed by the General Convention at Boston last year, and consisting of Bishops Potter and Lawrence, Rev. Drs. Anderson, McKim, C. D. Williams, and Hodges, and Messrs. Samuel Mather and Jacob Riis, lays stress upon the fact that "the offences of the Union are as distinct from the cause for which the organization of labor stands as the Inquisition is distinct from the Gospel"; certain offences of the Union being analogous with past and present offences, both of the capitalist and the churchman. "The employer's black list corresponds to the Union's boycott, and both are akin to the major excommunication." An enlightened public opinion is, therefore, "one of the determining factors of the situation." "Every industrial dispute involves three parties,—the employer, the employed, and the public; and the public eventually casts the deciding vote. Thus a serious social responsibility rests upon every Christian citizen, and, more especially, upon the Christian minister." The Commission names a number of books as an introduction to the study of the subject, respecting which much acknowledged ignorance prevails among both clergy and laity, and declares its conviction, "in the face of a prejudice and a hostility for which there are serious reasons, that the organization of labor is essential to the well-being of the working people. It is based upon a sense of the inestimable value of the individual man. 'The cause of labor is the effort of men, being men, to live the life of men.' Without organization the standard (of wages, etc., to afford every man an opportunity to grow in mind and heart) cannot be maintained in the midst of our present commercial conditions." Towards its conclusion the report departs from its general character, and commends the special subject of child labor to the consciences of Christian people. Without undertaking to apportion the blame for child labor between parents and employers, it declares that "the employment of children in factories and mills [might not the Commission with good reason have added department stores?] depresses wages, destroys homes, and depreciates the human stock. Nothing is so important in any community as a human being. Whatever interferes with the education of a child contradicts the best interests of the nation." The Commission therefore urges upon both employers and parents the duty of striving for such betterment of local and general laws as shall make the labor of children impossible in this Christian country. In addition to a study of the whole subject of the labor organizations of our country, the Commission had instructions to hold itself in readiness to act as an arbitrator if called upon; but it had, up to the time of making its report, received no request for its services. It was also to study the causes of industrial disturbances, but has not, thus far, succeeded in arriving at any definite conclusion respecting causes, beyond the conviction that the violence in Pennsylvania, Colorado, and Illinois sprang not so much from economical as from moral sources, the reason at the heart of each strike being lack of trust—on the part of the employer in the good-will of the men, and on the part of the men in the good faith of the employer. "Where distrust and antagonism are well founded there is nothing for it, so far as the Church is concerned, except conversion. The voice of the Christian religion reaches both capital and labor." The report concludes by asking the attention of the Church to the removal of these crying evils. "Thus shall we assist in setting forward the kingdom and obedience of our Lord and Saviour, Jesus Christ."

We append a list of books suggested by the Commission as affording an introduction to the study of the problem and as likely to be of service both to the clergyman and the layman: Wescott's "Social Aspects of Christianity," Mitchell's "The Organization of Labor," Drage's "The Labor Problem," Peters's "Labor and Capital," The Bull Lectures for 1904 on "Organized Labor and Capital," Brooks's "The Social Unrest," Gladden's "Tools and the Man," Abbott's "Christianity and Social Problems," Peabody's "Jesus Christ and the Social Question," the Report of the Anthracite Coal Commission.

Once to every man and nation comes
The moment to decide,
In the strife of Truth with Falsehood,
For the good or evil side

—Lowell.

THE COUNTRY PARSON IN LOUISIANA.

"Potest maledicere et non dicere male."

We take the following sketch of a clergyman's work in one of the country parishes of Louisiana from the "Church Magazine" (New Orleans):

It is an old district, exceedingly prosperous after a draggle-tailed meditative fashion. Country houses, built of wood in wandering and irresolute style, nestle in deep groves of old trees, and shelter men who learn with interest that Paris or Berlin, Boston or New York, has opened a new street through the quarter where they lived in their student days. In the town—where wagons occasionally bog in the streets—ramshackle two-story wooden stores sprawling angularly in vacant lots do a yearly business that many a city merchant might envy. The district is served by a philosophical railroad, the branch of a branch, on which the engine stops to ruminate at conspicuous fence posts while the engineer gets down and tinkers with its drivers and the fireman goes down to the spring and gets a bucket of water for the express messenger. Any village with a quarter of the business in the West would call itself a city. Any with half the business would have one street asphalted and the rest macadamized, an oppressive rate of taxation and an administrative scandal. It would be twice as progressive, about one tenth as hospitable, four times as self-assertive and not half so pleasant.

In this parish geographical is a parish ecclesiastical. They are measurably of the same size. This is, of course, an exaggeration, but not an unwarranted one. Really about one eighth of the total white population are on the Church books, and the mission stations account for a number more. When we add that there is no debt and that the vestry attend to the Church finances of their own free will and accord, without exhortation from the rector, it will be seen that from a minister's point of view, the situation in the home parish is very nearly ideal. To be sure, the people will not come to Church properly. In summer it is too hot, in winter it is too cold and the roads are bad, in autumn the carriage horses have been borrowed to help get in the crop, and all the rest of the year there is spring plowing; but even city people do not always come as they should, and there was never a parson yet who admitted that his congregation was as large as it ought to have been.

But the mission stations: the poor mission stations. In them lie the sorrows of the rector's life. The home parish takes all the week and every week, also Sunday morning and Sunday night. Its sick must be seen, its people visited, its paper published, its work done. This leaves Sunday afternoons and Sunday afternoons only on which to attend to the missions. For some reason—perhaps the same one which caused navigable rivers to flow by important cities—all the mission stations are on the other side of creeks. Now Louisiana creeks, like the Irish, have "A way with them." Only with Louisiana creeks it is not a pleasant way. There are no bridges—it would not accord with the philosophical point of view of the parish to have bridges—and the creeks have a habit of shifting their fords about after each freshet as a woman shifts the furniture in her room. They usually drown one man each a year. Sometimes they are content with a mule. Irreverent vestrymen on rainy days when the rector has insisted on fording them to fill a missionary appointment have pointed out that he was in danger in both capacities.

Speaking of creeks, they not only shift their fords, but sometimes their entire beds. The railroad bridge (the contemplative railroad has a bridge) was once left with its iron span over dry land while the creek flowed under the trestle work, quite to one side. Apropos of bridges, this was the time when Dale and Howard were confirmed.

It all began with the bridge—and the mission stations. Dale was the section boss on one side of the bridge and Howard on the other. Both were unusually fine men put there on the bridge's account. Both wished to be confirmed but considered themselves unfit for the same reason. We wish to put it gently. Let us say that the power of speech would descend upon them. When the creek went under Howard's side of the bridge, he used to sit up with it nights as if it were a sick child. This was necessary, for there was no telling when the trestle would give way, but it was not comfortable. Dale used to sit up too, sometimes; which was bad enough for it implied criticism of Howard; but, what was worse, he used to come to the middle of the span and express his opinion of a man who couldn't keep his creek under his bridge where it belonged. Therefore Howard built a bulkhead.

The bulkhead was built at the first bend above the bridge and deflected the current to Dale's side. When the next freshet came the creek changed its bed again, missed the bridge completely and cut under Dale's trestle. Dale countered with a bulkhead of his own. Then the creek rose and swept away both, and things returned to their original condition.

About this time Dale's original section hands left him and he had to get more. The first had been negroes, but the second lot were Italians, just landed. The philosophical railroad had forgotten to send an interpreter, and Dale knew no Italian. Out of this grew a great peace. When Dale had exhorted his Italians for a day in good nervous Anglo-Saxon without getting any work out of them, he went home and wondered what to do. Mrs. Dale remarked that she had read somewhere that Italians have a great respect for uniforms, and Dale was a Knight Templar, with full regalia. The next day a Knight Templar, superlatively uniformed and with a glittering and clanking sword was to be seen in rigid dignity, silently directing a gang of obsequious Italian laborers by pointing with his sword to the work to be done and the man to do it. Work went on as never before. Profanity was no longer necessary. There were irritations, of course. Howard came to the end of the bridge and reviled, and the conductor generally dropped a packet of maccaroni addressed to Dale as the train sauntered by, but profanity and the need for it was practically eliminated. Mrs. Dale decided that Dale could now be confirmed, and carried her point. The Bishop was very kind. Without understanding the circumstances in the least, only knowing that he was wanted, he made a special trip and confirmed an extra class, including Dale. Dale was promptly put upon the vestry of the mission station. A week or so later he got his interpreter, gave up wearing uniform, and (in a few days) lost his Italians. Negroes were sent him in their places, and Howard triumphed.

But not for long. To the unaffected surprise of every one, including Dale himself, Dale found that he could stop any one attack of profanity. Howard spent much time with him in those days, and when he would rise on the wings of eloquence, Howard would nudge him in the side and say "Shut up. Remember you are confirmed now." Instead of this producing a fresh outburst, as was expected, Dale would pause, swallow, turn red, say "That's so," and really stop. As a result "He who came to scoff remained to pray." That is, Howard told the parson that if Dale could be confirmed and really make some progress toward stopping that bad habit, that he, Howard, felt that perhaps he might do so too. Therefore, on the next regular visit of the Bishop, he was confirmed and then Dale spent much time in his society, and when he was started on a burst of eloquence it was Dale who said "Shut up, remember you are now confirmed!" Even the creek was improved. Dale and Howard each built a bulkhead the same distance up the creek, thus concentrating the current and directing it under the span of the bridge where it has remained ever since.

The parson, like the creek, had wandered somewhat from the original channel. This was meant to tell about the missionary difficulties of the district. It may be possible to do that later.

IN THE WEST OF ENGLAND.

From Salisbury we went on to Wells, changing trains at Templecombe and Glastonbury, and passing through an exquisitely beautiful territory. Indeed, county after county resembles a great park, occasionally interrupted with fields and villages. Wells Cathedral lacks much of the grandeur of Salisbury, but has beauties of its own. Unfortunately, the church is bisected by a stone screen, surmounted with an organ, so that there is no glorious vista from end to end. Unfortunately also, the Gothic arches under the tower are reversed, the effect being odd and unpleasing. This was no part of the original plan, but a device introduced for structural safety. There are a number of tombs of old bishops, with their effigies in stone, going back in a few cases earlier than the Norman conquest. One notices the low mitre, which afterwards gave way to one more acutely

pointed. The altar, and that in the Lady Chapel, are adorned with the customary ornaments. The choir is one of the very best in England, consisting of eleven men and fourteen boys; and matins and evensong are beautifully rendered, day by day. I sat in the stall which belongs to the rural deanery of "Wytchyrche," i. e. Whitchurch.

As with the stars, so with the cathedrals; one differeth from another in glory. That of Wells is particularly fortunate in its surroundings. The buildings which surround the close harmonize with the great church and with each other. "The Vicar's Close," a lane of houses originally intended for the Vicar's choral only, and ending with a diminutive chapel is wonderfully picturesque. The bishop's palace is enclosed with a wall and a moat. The moat is not dry, either, being fed by a small cascade, and affording accommodation for a great number of ducks and drakes; and it is crossed by a drawbridge which leads to a gate with a portcullis. I do not suppose the bridge has been drawn up for many generations; but the great chains for that purpose are still in their places. His Lordship of Bath and Wells certainly lives in princely style.

From Wells to Glastonbury the journey is only four miles; and no churchman visiting Wells would willingly neglect the birthplace of Christianity in Great Britain. Glastonbury Abbey must have been a noble edifice, the very ruins of it being impressive. They enable one to see how the old buildings were constructed. The builders put up a good wall of cut stone, eight or nine inches thick, allowing, of course, for apertures. Then they filled in with uncut stone and mortar, in layers. Then they finished with cut stone on the other side. This made a good solid fabric, which even violence found it hard to pull down. In some instances the interior rubble-work fell, through deficiency of quantity; but the work was usually honest and true. In some places at Glastonbury, where the cut stone has disappeared, the rubble still retains the original curvature.

Henry VIII caused the last abbot to be slain, by hanging, I believe, on a piece of high ground called The Tor, overlooking the surrounding land. The walk to the top was a little too arduous for me; but I ascended sufficiently to get a splendid view over field, hill, and woodland, the horizon being uninterrupted for 140 degrees. Another walk up the long lane called "Bove Town" was most picturesque. I noticed a window with Gothic stonework in a wayside cottage, and similar fragments in houses near by. The wreckage of the old Abbey evidently served as a quarry. Hundreds of pieces of cut stone are still lying about. When the churchmen of California build a great cathedral, it will no doubt be possible to obtain a piece or two of this material from the owner, who has contributed something of the sort to Bishop Satterlee. I would have called on him, but he was away from home.

It was my purpose to include Exeter in this letter, but I have nearly exhausted my space. Let me finish with one item. Sarah Price Clarke, who died in 1801, is commemorated by a tablet in the great church. The inscription states that, although "Possessed of superior talents and unimpeached honour, she never pursued frivolity with severity, or the loss of fame with triumph." A good specimen of the Johnsonese style of writing! One would have enjoyed an acquaintance with the tolerant S. P. C.

RICHARD H. THORNTON.

THE ESSENTIALS OF THE SPIRITUAL LIFE.

Among the many interesting and valuable papers read before the twenty-third Congress at Boston, that of the Rev. Roland Cotton Smith, Rector of St. John's, Washington, D. C., delivered on the last day of the session was pre-eminent for the most exalted and at the same time most logical handling of its great subject. Its main topic was self-sacrifice, the supreme essential of the spiritual life. The following passage will give some idea of the powerful treatment of the theme:

"It is amazing," said the Rev. Doctor, "how we have twisted the meaning of the Cross. The Church acts to-day as if the Christ had suffered to make us free from suffering. Whereas He sacrificed Himself to show men how to sacrifice themselves. He took men into the very heart of the spiritual country, and pointed out for all time sacrifice the source of spiritual power, and the only way in which man can become the master of the material world. . . . The man who, entering by faith into the spiritual world and catching at God's skirts, prays and finds love and peace, and then after looks the whole world in the face, and dies, if need be, before he will surrender one jot or tittle of his priceless possession, such a man becomes a spiritual power, and a master of the very material world that killed him. That method has never failed. Whenever the Church has adopted it it has controlled the world. Paul caught the secret and single-handed conquered the materialism of the Roman Empire. To-day the Church finds herself confronted with a splendid materialism such as never has appeared before. And men are asking what are we to do about it? Some are for running away from it, and that is cowardice. Others would match materialism with materialism, and be just as prosperous as the world, and that is folly. The only and the absolutely sure method is self-sacrifice. The blood of the Martyrs is the seed of the Church. And that seed has to be sown in every generation. The Church to-day thinks, with Constantine, that because a divine man once died for peace, it can use a nail of the true cross for a bit in the bridle of the horse of war. The Church, if it is to meet this materialism, must enter into the spiritual world, pray, find love and die for it. Far be it from me to say that there is not an immense amount of sacrifice in the world. I know very well that there is. It is that which is saving the world; but I ask you, Does the Church, as a Church, stand for it? Is that the dominant note—not in its preaching alone, but in its exhibition of spiritual power? It seems to me that the evil spirit sits enthroned in these mighty buildings, and in these vast enterprises, and mocks the Church and says: Jesus I know; that patient, Eternal Spirit of Sacrifice at the heart of the world, and when it touches me I shrivel away. Paul I know. Any institution that has caught the secret and goes about to apply it; when it comes I, the evil spirit, must leave. Jesus I know, and Paul I know, but you, you people of the Church to-day, who are you? 'I see,' says the Evil Spirit, 'much sincere desire to do away with me; I see the multiplication of methods to drive me out; but I fail to feel the one essential touch of sacrifice, which, by the everlasting laws of the spiritual universe, I am bound to obey, and until I feel it I sit enthroned.' We would not do away with any of these tremendous forces of the modern world, with the powers that can bridge the heavens above and tunnel the earth beneath—yea, and the waters under the earth—and form vast combinations and plan mighty enterprises, but I would have the Church, by self-sacrifice, match this love of force with the force of love, and turn all this splendid new spirit of adventure into a new old adventure of the Spirit; then the Church, through sacrifice, drives out the evil spirit, and enters triumphantly into the heart of the material world and comes into possession of its own. Faith, prayer, sacrifice, power, sacraments—these are the notes of the Church, for these are the essentials of the spiritual life. Cathedrals—yes; but first character. Amendments to constitutions—yes; but first an amendment to our own constitution. By so doing man enters into and communicates with and possesses his spiritual world and becomes the master of the material and goes on ever unto the creation of a new heaven and a new earth."

The Macmillan Company announce for publication "The Church of the Fathers: Being an Outline of the History of the Church from A. D. 98 to A. D. 461." This is Volume II of the series known as "The Church Universal: Brief Histories of Her Continuous Life," edited by the Rev. W. H. Hutton, B. D., Fellow and Tutor of St. John's College, Oxford. This is a series of eight volumes dealing with the history of the Christian Church from the beginning to the present day, undertaken by contributors specially competent to deal with the periods on which they will write.

Let no one think it hard that he himself is required to stem so many opposing tides and storms, in maintaining the struggles of duty; rather let him take it bravely as his opportunity.—Bushnell.

Christian Faith is a grand cathedral with divinely pictured windows. Standing without, you see no glory, nor can possibly imagine any; standing within, every ray of light reveals a harmony of unspeakable splendors.—Hawthorne.

THE PACIFIC CHURCHMAN

Official Organ of the Diocese of California,

published by the Diocese of California and in the interests of the Protestant Episcopal Church in the Seventh Missionary District.

Issued on the First and Fifteenth of each month.

Office: Diocesan House, 731 California St.
San Francisco, Cal.
Telephone: Main 658.

Subscription Price—$2.00 a year, in advance.
50 copies to one address, $1.00 each.
10 copies to one address, $1.50 each.

BOARD OF TRUSTEES.

MR. A. C. KAINS
MR. WILLIAM MINTZER
REV. N. B. W. GALLWEY

BOARD OF EDITORS.

REV. EDW. L. PARSONS
REV. N. B. W. GALLWEY
REV. WM. HIGGS
REV. HENRY HOWITT
REV. MARDON D. WILSON

ASSOCIATE EDITORS.

REV. EDGAR F. GEE
REV. WILLIAM N. GUTHRIE
REV. H. H. POWELL, PH. D.
REV. LOUIS C. SANFORD

BUSINESS MANAGER.

REV. MARDON D. WILSON

ALL SUBSCRIPTIONS CONTINUED unless ordered discontinued.

NEW SUBSCRIPTIONS are acknowledged by sending the paper.

When a CHANGE OF ADDRESS is desired, BOTH the OLD and the NEW ADDRESS must be given, including TOWN, COUNTY and STATE. We do not send RECEIPTS for subscription unless the request is accompanied with a stamp. The date on your wrapper will indicate, within two weeks, that the remittance was received.

ADVERTISING RATES: FOR DISPLAY ADVERTISEMENTS, rates given on application.

SUBSCRIPTIONS, both new and old, can be paid at the New Book Store, 23 Grant Avenue, Mr. L. H. Cary, Manager.

Entered at the San Francisco Postoffice as second-class matter.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfill the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Avenue, New York City. They will be acknowledged in *The Spirit of Missions.*

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

CALENDAR.

1. Friday. Fast.
3. Eleventh Sunday after Trinity. (Green.)
8. Friday. Fast.
10. Twelfth Sunday after Trinity. (Green.)
15. Friday. Fast.
17. Thirteenth Sunday after Trinity. (Green.)
20. Wednesday. Ember Day. (Violet.)
21. Thursday. St. Matthew. (Red.)
22. Friday. Easter Day. Fast. (Violet.)
23. Saturday. Ember Day. (Violet.)
24. Fourteenth Sunday after Trinity. (Green.)
29. Friday. St. Michael and All Angels. Fast. (White.)

PERSONALS.

The Bishop of California has returned, sun-burned and healthy, from his two months' vacation in the Yellowstone Park. The Bishop may be seen in his office at the Diocesan house at the usual hours from 2:30 to 4:30 p. m. on Mondays, Wednesdays, and Fridays, when not absent on visitation.

The Bishop of Alaska has recently, with the advice and consent of his Standing Committee, received into the church the Presbyterian minister and his congregation at Fort Wrangel, Alaska.

A chime of nine bells has been placed in Trinity Church, Portland, Oregon, as the gift of Miss Rachel Morris, sister of the Bishop of Oregon, as a commemoration of the life-work of the Bishop.

In view of the fact that the Rev. F. E. J. Lloyd, D. D., has declined his election as Bishop-Coadjutor of the Diocese of Oregon, it is stated that the Bishop will not call a special Convention for the purpose of electing a Coadjutor, but will let the matter go over for a year. —Living Church.

Rev. Geo. Hodges, D. D., Dean of the Divinity School in Cambridge, Mass., has accepted an invitation to be special preacher in Stanford University for the second semester of the coming academic year. Dr. Hodges expects to be in California from February to May.

On Thursday, Aug. 24, in St. Peter's Chapel, Mare Island, a window was unveiled in memory of the late Rear Admiral Thomas Stowell Phelps. The window is the gift of his daughter, Mrs. Mason, the wife of Commander Mason, U. S. N.

Mr. Chang Kim, Senior Warden of St. Peter's Church, Honolulu, passed through San Francisco recently on his way to New York.

Mr. G. Frank Shelby, Western Traveling Secretary of the Brotherhood of St. Andrew, is in San Francisco, with headquarters at the Occidental Hotel. Mr. Shelby made an address on the general work of the Brotherhood at the Cathedral Mission of the Good Samaritan at the evening service on Sunday, August 20.

DIOCESAN MISSIONARY APPORTIONMENT.

In view of the approaching Quarterly collection to be applied on this fund for church extension within the diocese it is interesting to note that the record for the first half of the year is by far the best so far made since the Apportionment Plan was adopted. Eight churches have paid their full quota for the year, and twenty-five others have paid all or more than the one-half of the full quota. It is a most satisfactory showing. It means that more than four-tenths of the $10,000 has been raised. Does it not also mean that in the remaining six months of this current year the remaining six-tenths will be raised? So that for the first time in its history the diocese will not only vote to raise $10,000 for church extension but will also actually **raise** that amount.

CLERICAL SEMINAR.

The first meeting of the Autumn was held on Monday evening, August 21st, at the Occidental Hotel, with a very good attendance. The Rev. F. A. Bugbee read a most carefully prepared and interesting paper on "The Early Life and Conversion of St. Paul." It was divided into four parts: His Education at Tarsus; His Education at Jerusalem; Theories Concerning the Conversion, and Preparation for the Conversion. A rather lively discussion followed, which on the whole was helpful.

The next meeting will be Sept. 18th, when the Rev. J. O. Lincoln will discuss "The Place and Scope of the Epistle to the Galatians."

DEATH OF MRS. SYDNEY M. SMITH.

St. Luke's Church has lost an active and loyal member in Mrs. Sydney M. Smith, who passed away at her home in this city on the night of August 10th. The funeral services was held at the church at 2:30 Sunday afternoon, August 13th. In the absence both of the Bishop of California and the Rector of St. Luke's Parish, the Bishop of Sacramento officiated.

The social and philanthropic activity of Mrs. Smith and her late husband had given them a conspicuous place in the community. They were amongst the earliest members of St. Luke's Church, where Mr. Smith was Treasurer for some years prior to his death. Mrs. Smith was a devoted member of the Board of Managers of the Old Ladies' Home. Her loss will be felt deeply by that Institution.

HOAG & LANSDALE

Real Estate Brokers

108 Montgomery Street, San Francisco

ARMITAGE ORPHANAGE.

The corner-stone of the new building will be laid (D. V.) on Thursday, Sept. 14, at 3:30 p. m., the Bishop of California presiding over the ceremony. The clergy generally are invited to be present and to wear vestments (white stoles). All friends of the institution are cordially invited to be present, and they will be met at the San Mateo station on the arrival of the train leaving the city at 2:15 p. m., **provided they have previously notified the Rev. N. B. W. Gallwey, San Mateo.**

We wish to correct a statement made in our last issue in regard to a proposed changing of the name of this institution. No such change is contemplated. We wish to add, however, that we took the statement from the San Francisco "Call," and that "The Call" received its information from the office of the architect of this new building.

SEAMEN'S INSTITUTE.

On the first Sunday in July three boys from the British ship "Barcore" received the Sacrament of Baptism, and on Sunday, August 20, one of them, Sydney Herbert Gritton, was confirmed by Bishop Whitaker of Pennsylvania, the Bishop of California being absent. Both services were most impressive, and Bishop Whitaker's address will long be remembered, both by the candidate and the other worshipers.

Debates under the auspices of the Brotherhood of St. Andrew—Monday evenings—are proving most interesting. Two weighty topics have been discussed. On Monday, August 7th, it was decided, after the display of much eloquence, that "Smoking is not a vulgar and pernicious habit." On Monday, August 14th, after terrific debate on both sides, the conclusion was reached, by a vote of one, that "There are serious indications that Great Britain is on the decline." Non-smokers and Great Britons will please not take these decisions too seriously.

There is a genuine interest taken by the sailors in Rev. Mr. Collinson's course of Bible stuby held on Friday evenings. The brotherhood room overflows.

The ladies of the Mission met for their regular monthly Bible class, at the Chaplain's house, on the second Wednesday in August. They are following the missionary journeys of St. Paul.

Last Friday we bade Tom Bailey goodbye; the Brotherhood loses its Treasurer, we an interested worker. He leaves here to fill a vacancy in the Canadian Bank of Commerce, Vancouver.

About seven o'clock on Monday evening, August 21st, a party of ladies and the two chaplains took one of Mr. Crowley's launches and called at the "County of Inverness" for those who could join the party, for a farewell night on board the "Barcore." The deck was covered in with canvas and flags for the occasion, and it will be long before the evening spent with these two good Institute ships will be forgotten.

Those who are interested in the S. F. Seamen's Institute will be glad to learn that the Rev. H. A. Collinson, from Vancouver, is with us as Assistant Chaplain. He has already been enthusiastically toasted at the tea fights a "jolly good fellow."

In July, Miss Nicol, accompanied by her mother, visited the Exposition at Portland, and also spent several evenings at the Institute there. She returned with warm praises of the work under Rev. A. Bernays and Mr. and Mrs. H. Ferneyhaugh.

Miss Inez Woodin is at present visiting Portland and the Sound ports, and will return by way of Bellingham some time in September. M. A. W.

Church Services

TRINITY, N. E. corner Bush and Gough Sts.
Rev. F. W. Clampett, D.D., Rector, Res. 1818 Sacramento St.
Rev. James Hulme, Assistant.
Rev. David McClure, Ph.D.
Rev. Britton Day Weigle, Assistant.
Regular Services: Sunday at 7:30, 11 A. M. and 4 P. M.
Fridays, Litany at 11 A. M.
Holy Days, Holy Communion at 11 A. M.
1st and 3d Sundays, Holy Communion at 11 A. M.
Holy Communion every Sunday at 7:30 A. M.
Sunday School meets at 9:30 A. M.

GRACE, corner California and Stockton Sts.
Rev. David J. Evans, Rector. 1380 Broadway
Sunday, Holy Communion at 8 A. M.
Morning Prayer at 11 A. M.
Evening Service at 7:45 P. M.
Litany, Friday at 11 A. M.
Holy Days, Holy Communion at 10 A. M.
Wednesdays, Holy Communion at 10 A. M.
Sunday School at 9:45 A. M.

ST. LUKE'S, corner Van Ness Ave. and Clay St.
Rev. Burr Miller Weeden, Rector, 2150 Van Ness Ave.
Rev. F. B. A. Lewis, M.D., Associate Priest.
Rev. Cecil M. Marrack, Curate.
Services: Sunday, Holy Communion at 8 A. M. Holy Communion on first Sunday of month at 11 A. M.
Morning Prayer at 11. Evensong at 7:45.
Sunday School at 9:30 A. M. Boys' Bible Class at 10 A. M.
Holy Days, Holy Communion at A. M.
Thursdays, Holy Communion at 8 A. M.
Prayer, daily except Mondays, at noon.
Fridays, Litany at 11 A. M. Instruction at 7:45 P. M.

ST. JOHN THE EVANGELIST, Fifteenth St. nr. Valencia.
Rev. L. C. Sanford, Rector. 120 Julian Ave.
Rev. Wm. Higgs, Assistant.
Services: Sundays, 7 and 11 A. M.; 7:45 P. M.
First Sunday, Holy Communion, 7 and 11 A. M.
Other services as announced.

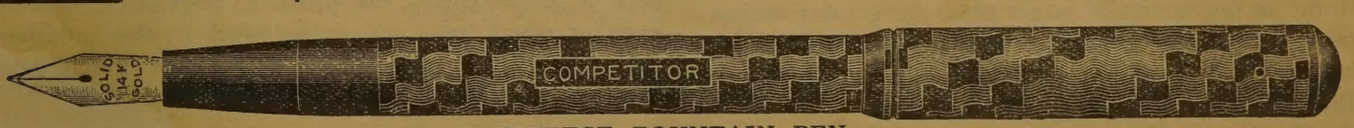
EPIPHANY MISSION HALL, cor. Twenty-fourth St. and Portrero Ave.
Sunday School, 9:30 A. M.

New subscribers can obtain the SPIRIT OF MISSIONS and the PACIFIC CHURCHMAN for $2.50.

We are also authorized to receive new subscriptions to THE CHURCHMAN (of New York) and THE PACIFIC CHURCHMAN for $3.00.

LAST APPEARANCE OF THIS ANNOUNCEMENT

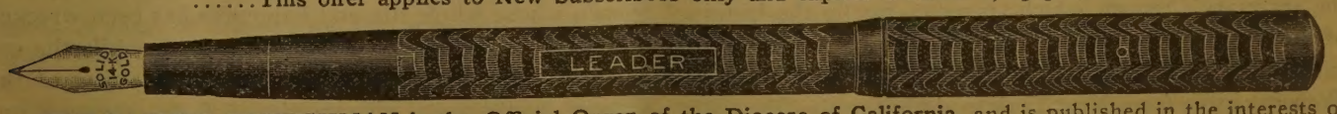
FREE A $3.00 Fountain Pen FREE



A PERFECT FOUNTAIN PEN.

The Holder is made of Pure Hard Rubber; the Pen is Solid 14k Gold, that will stand the U. S. Government assay test, perfectly pointed with iridium, a rare metallic element, the best substance with which gold pens are pointed. It has an under feed, made after a new and improved method, which conducts the ink from the reservoir to the pen point with absolute uniformity and certainty. Mailed in a box, with filler and instructions. This is the simplest, neatest, and most easily managed fountain pen made; when cap is removed it is ready to write, and when writing is done the cap can be replaced and the pen is ready for the pocket. It is a good companion at all times—at the desk or on the road. Once used, never without. And, best of all, it is absolutely FREE with **THE PACIFIC CHURCHMAN** from now until October 1, 1905, for only $2.00 in advance. This is a most liberal proposition, and it is made with the understanding that if you are pleased with your BARGAIN you are to recommend it to your friends, and if you should be dissatisfied, return the pen to us within ten days and we will refund your money. If remittance is by check, add 10 cents for collection.

.....This offer applies to New Subscribers only and expires October 1, 1905.....



THE PACIFIC CHURCHMAN is the Official Organ of the Diocese of California, and is published in the interests of the Protestant Episcopal Church in the Seventh Missionary District. It is issued on the First and Fifteenth of each month. Subscription price—$2.00 a year, in advance. Our circulation is now 25 per cent larger than it was in May, 1904, but we desire to make a great increase in circulation, and therefore make the above generous offer.

Address all communications to REV. MARDON D. WILSON, Manager,
731 California Street, San Francisco, Cal.

MISSIONARY COMMENT

QUARTER CENTURY OF WOMAN'S AUXILIARY

The annual report of the Woman's Auxiliary of this Diocese, just issued, records the quarter-century mark of its existence. Bishop Nichols aptly spoke of it in his address on that occasion as "the silver anniversary of its wedding to the Church in this Diocese." The Church, not only in this Diocese, but in the country at large, hardly realizes—even at this day—the spiritual power and force that the Woman's Auxiliary has been and is in the cause of the missions of the Church. It has always been, as it were, taken for granted that women would be interested in missionary work. In that assumption there has been no disappointment. But there is an inference to be gathered from that statement, which is only too legitimate—and that is, that missionary work and interest is woman's work. It is woman's work, but never to the exclusion of man's equal responsibility toward it. One of the marked features of modern Church life is the prominent place occupied by women as directors of the activities of the Church and as advisors in its councils. This we rejoice in. But were it not that there seems to be a corresponding willingness on the part of men to surrender responsibility in missionary propaganda, the cause for rejoicing would be more complete. This same tendency was clearly marked in our Diocesan conventions, where for some years it was carefully noted that in each succeeding convention there was a larger number of women representing parishes as delegates and a correspondingly smaller number of men. We heartily commend the wisdom of the convention in its adoption of legislation to correct that tendency, by limiting parish representation to men. All this is brought to our mind as we read such reports as the one above referred to. The position,—the power, the influence of women in the Church to-day,—especially in the cause of missions, cannot but make us reflect on the possibilities of men in the same direction.

We render our heartiest congratulations to the Woman's Auxiliary of this Diocese for its achievements in the cause of the missions of the Church during the past twenty-five years. We also feel grateful to them for raising a standard that makes us realize what men might do. We look forward with keen anticipation to the meeting of the House of Churchwomen, where women can work out untrammelled larger plans for greater achievements than those recorded during the past quarter of a century. The justice, as well as the long-mindedness of Bishop Nichols, is fittingly shown in that recognition of the dignity, worth, and value of woman's work, which culminated in the creation of the House of Churchwomen. Since women have risen to assumption of so great a part of the Church's work, it was but simple justice that their deliberations should be afforded formal recognition.

A RETROSPECT

"On the 2d of February, 1880, at the house of Mrs. Lafayette Maynard, Mrs. John N. Pomeroy met twenty-two women from six of the parishes of San Francisco to organize a branch of the Woman's Auxiliary." So begins the secretary's report, which traverses briefly the history of the organization in this Diocese. The national organization had been in existence for ten years, when Mrs. Pomeroy came from New York to aid in forming the California branch. We sometimes are apt to think that Church work to-day is uphill work, but those who think so will do well to learn of the patient courage and faith of those who worked to plant the Church on this Coast. Yes, even the enthusiasm of those women who, twenty-five years ago, met and organized a branch of the most powerful missionary agency in our Church to-day. Their aim at first was to aid the missionaries of the Pacific Coast, especially of this Diocese. But very soon this spirit broadened into that which to-day characterizes the Auxiliary—catholic. As time went on the Auxiliary germ spread, and was fast becoming epidemic. There followed in rapid succession the formation of branches of the Young Women's Auxiliary, Girls' Auxiliary, and the Babies' Branch. We especially commend that department of the Auxiliary devoted to mission classes. No more effective and upbuilding work for missions can be done than the dissemination of the knowledge of missions. Along this line nothing better has come to us than the program of the Woman's Auxiliary of St. Mark's Parish, Berkeley. The evident care and thoroughness with which that program is made up is most commendable and makes it worthy of emulation in every parish. Another feature of the Auxiliary work worthy of special mention is its "Altar Fund," for the placing of altars in new missions and furnishing the fine linen, and very often the vestments for the clergy. There are many self-sustaining parishes now in the Diocese which owe their first altar, linen, and vestments to the Woman's Auxiliary. Such work is truly to be applauded. Space forbids a more detailed account of other work so interesting and abundant as given in the report and affording great cause for thanksgiving.

AUXILIARY FINANCES

Turning to those pages which record the gifts of the Auxiliary in money and missionary boxes, we find a total received during the financial year of $3,958.22, all of which was disbursed with the exception of a balance of $67.16. Of this total the Woman's Auxiliary contributed $3,184.99, the Junior Auxiliary $626.97, and the Babies' Branch $146.26. The general disposition of the receipts was as follows: Domestic missions, $437.47; foreign missions, $462.13; Diocesan missions, $2,293.29; united offering, $742.12. In addition to these offerings, boxes were sent as follows, the valuation being marked in brackets: Domestic missions, $503.50; foreign missions, $41.25; Diocesan missions, $853.80. This is a most creditable report, and should not only encourage the members of the Auxiliary, but prove an inspiration to other parishes which have not yet a branch of the Auxiliary to immediately organize one and take part in this most excellent work.

WOMAN'S VOCATION

One of the most pathetic sights, and one which is largely due to the higher education of women, is that of the young woman who, returning home after a college or university training, has taken up again the every-day home life, with its hum-drum monotony, trying to readapt her newly revealed self to the old conditions. It is the picture of one who has seen the vision of a mission in life which is broad and unselfish, and who returns to narrow, self-centering conditions. We have known of many young women whose whole life and happiness has been wrecked because of a vision of usefulness received, while the opportunity to work it out is denied them. Most of the nervous restlessness, characteristic of so many of our young women, to-day, is caused by the lack of a definite positive work to do. We have several instances in mind of young women who were accounted frail and delicate who became rugged and strong when given the opportunity of fulfilling some helpful duty. They wist not

what they wanted. The voice of God is strong in every woman—especially when through education and travel the world's need and the woman's self stand revealed in a way never dreamt of before. Many see the vision and wonder what it means. With such a discovery of the possibilities of self, the old life of idleness and pleasure-seeking palls, and a nervous restlessness sets in which tends to upset if not wreck their life's happiness. May we not, in view of this, suggest the vocation of Church work? There are surely many young women in whom such a call ought to find a response. The order of deaconess presents an organized opportunity for such activity, and our Diocese to-day has abundant work and opportunity to occupy the lives of many such workers. The necessity of urging upon parents the claim of the Church's ministry upon their sons has been very much emphasized of late, and we join cordially in reiterating that claim. But we do plead that the claim of Church upon our young women be advocated. Let it be *our sons* AND *our daughters* for God and the Church.

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

CALIFORNIA BRANCH.

President—MRS. JAMES NEWLANDS, 2902 Clay Street, San Francisco.

Secretary—MRS. A. M. LAWVER, 2304 Franklin Street, San Francisco. Telephone East 1686.

Treasurer—MISS L. J. GIBBS, 3525 Washington Street, San Francisco.

Diocesan Meeting.—As the first Monday in September is a legal holiday, the monthly diocesan meeting will be held on Tuesday the 5th, at 2:30 p. m. in the Sunday school room of Trinity Church, San Francisco.

We shall have the great pleasure of having the Bishop of Pennsylvania and Mrs. Whitaker with us. Bishop Whitaker will speak on the Junior Auxiliary, telling how the children of his diocese in the Sunday schools and in smaller missionary organizations are training in their duty.

The clergy and Sunday school teachers and scholars are especially invited.

Officers' Meeting at 1:45 p. m. Prompt attendance is requested, that business may be completed before the public meeting.

Quarterly Meeting of Marin County Branches, Thursday, September 7th, Guild Hall of Christ Church, Sausalito, when the Reverend D. O. Kelley is expected to speak on Missionary Work in City Institutions.

Take 1:45 p. m. ferry.

Quarterly Meeting Alameda County Branches Thursday, September 14th, 2 p. m., in the Parish House of St. Mark's Church, Berkeley. A fuller notice will be given in the churches.

All missions in the neighborhood are urgently requested to send delegates to this first meeting in the working year.

TO OUR YOUNG WOMAN'S AUXILIARIES AND JUNIOR BRANCHES.

Read the notice above of the Auxiliary meeting at Trinity Church which will be given up to the interests of missionary work among our young people and do all you can to advertise the occasion and secure a good attendance of the young people you know.

Wanted.—A chest of drawers for the use of the Altar Society of the Church of the Transfiguration, Ocean View, where the young women communicants are organizing for the proper care of the church and in the interest of greater reverence.

Miss Uta Hayashi, in whom our readers may recognize the lady who has drawn large audiences of Japanese in this and neighboring cities to hear her plea for the widows and orphans of Japanese soldiers, came to San Francisco chiefly to promote interest among our church people in the Widely Loving Orphanage in Osaka of which she is the Secretary. This lady, prominent among the foremost women of Japan in national affairs, has given many years of service to the work of her heart—the Osaka Orphanage. She is also President of the Kyoto Branch Woman's Auxiliary. Speaking very little English and dependent on an interpreter, she makes up for this disadvantage by charm of manner and infectious earnestness. On the afternoon of August 24th she spoke before Irving Institute, eliciting the sympathy of the girls who already contribute to St. Agnes school, Kyoto.

On the afternoon of the 29th the ladies of St. Paul's Church, San Francisco, introduced Miss Hayashi to many ladies from our parishes around the bay, and then listened with sympathetic interest to her address on the Orphanage, afterwards gaining nearer acquaintance over a cup of tea.

The Missionary party sailing August 26th on the Magnolia had a few days in San Francisco to find friends and see the city.

Deaconess Theodora Paine of St. Faith's, New York, goes to Shanghai, and Deaconess Katherine E. Phelps, St. Faith's, to Hankow. Miss T. N. Woodward, also of the New York house, goes to Shanghai. Miss Hill, special student of the Philadelphia school, is assigned as nurse to St. Elizabeth's Hospital, Sinza, Shanghai, and Miss Ogden as nurse to the hospital in Sankin.

These ladies accompany Mr. James George, of Trinity College, who goes to teach in St. John's College, Shanghai, and Mr. Shipman, of Boone school, Wuchang.

BROTHERHOOD OF ST. ANDREW.

At present the absorbing topic among Brotherhood men is the coming Convention at Chicago, Sept. 20th to 24th, inclusive. It will be an unusual Convention. No meeting of its kind has been held in the American Church before. It takes the nature of a four days' retreat for busy men.

Imagine, if you can, a body of business men about fifteen hundred strong, gathering in Chicago for this purpose. Many will come from a great distance. The presence of nearly all of them will only be made possible through sacrifice.

As the delegates arrive at the various depots they will go immediately to the Chicago University, which is in the southern part of the city and adjoining the old World's Fair grounds. Through the generosity of President Harper, almost the whole plant of the University, which is admirably suited for the purpose, has been put at the disposal of the Brotherhood for this Convention.

Here will this great body of men live a community life for the four days. Here will they be lodged in the commodious dormitories. Here their meals will be served in Hutchinson Hall, the large common dining room, and here in Mandel Hall, the large and beautiful auditorium of the University, the conferences will take place. A church just outside the campus will be used for the early communions and other services. So in these convenient quarters, and amid such quiet surroundings, apart from business and other distractions of the world, these men will pray together and confer as to practical ways and means of spreading the Kingdom among men.

Moreover, a number of Bishops, including the Bishop of California, and other strong spiritual leaders of the church will be present, not only to speak from the platform but to live with the men during the whole course of the Convention, going in and out among them.

As well, several months ago a special prayer for the Convention was set forth by the Bishop of Chicago. Using this, many clergy and Brotherhood men all over the country have been faithfully interceding that this Convention may be in all things guided by the Holy Spirit, and that it may be to each attendant delegate a great spiritual uplift and an education in methods of practical Brotherhood work.

All Chapters on the Pacific Coast that can possibly arrange to send a delegate are urged to do so. The money necessary to expend for this purpose, will be found to have been wisely invested, and the dividends that will accrue to the Chapter in the way of increased zeal and increased efficiency will be quite considerable. Other details about the Convention can be supplied by the Western Traveling Secretary, who invites correspondence and whose address is care of the Occidental Hotel, San Francisco.

Los Angeles Seeks Convention.—A goodly delegation of Los Angeles Brotherhood men will attend the Chicago Convention and give the Brotherhood a hearty and truly Western invitation to hold its next Annual Convention in that city.

"The Forward Movement."—A new Junior Chapter will be launched very shortly in St. Mark's Parish, Berkeley. The trial trip will probably last about two months, after which, if the machinery works well, the Chapter will be duly commissioned in the regular way and receive its charter.

A new Senior Chapter at the Seamen's Institute, San Francisco, recently received its charter. At St. Matthew's Church, San Mateo, through the efforts of Mr. Chandler and the Rector, a new probationary Senior Chapter has just been formed with the Rector's co-operation. Efforts are being made to plant a new Junior Chapter in Grace Parish, San Francisco, and the efforts promise to be successful. St. Peter's Senior and Junior Chapters, San Francisco, for some time dormant, are now in course of being revived. It is hoped that they will both be on the active list again very soon.

C. A. MURDOCK & CO.

We Print Pamphlets,
Catalogues and Books as they
should be Printed

532 CLAY ST., SAN FRANCISCO

Popping of lamp-chimneys is music to grocers.

MACBETH.

If you use a wrong chimney, you lose a good deal of both light and comfort, and waste a dollar or two a year a lamp on chimneys.

Do you want the Index? Write me.

MACBETH, Pittsburgh.

Thomas Whittaker has just published "The Early Associations of Archbishop Temple," by F. J. Snell. The numerous illustrations in the work include a fine portrait of the deceased Prelate.

Nature never hurries; atom by atom, little by little, she achieves her work. The lesson one learns in fishing, yachting, hunting, or planting, is the manners of Nature; patience with the delays of wind and sun, delays of the seasons, bad weather, excess or lack of water.—Emerson.

BELLS Send for Catalogue
Steel Alloy Church and School Bells.
The C. S. BELL CO., Hillsboro, O.

HALSTED & CO.
Undertakers
—and—
Embalmers
946 MISSION STREET
SAN FRANCISCO
Telephone South 163

CORRESPONDENCE

[Articles for this Department must be signed with the writer's name, and the name must be for publication. The editors disclaim responsibility for opinions expressed under this heading, and they also decline the responsibility of returning manuscripts.]

ST. PETER'S, SAN FRANCISCO.

Editor Pacific Churchman:—

In a recent account of St. Peter's Parish in this city the writer speaks of one or more rectors before the Rev. D. D. Chapin took charge. This is a mistake, for Mr. Chapin was the first Rector of the Parish. The Rev. Dr. H. D. Lathrop, and Chaplain Kendig, and the Rev. F. O. Barstow in turn officiated as minister in charge; and the Rev. Elias Birdsall was elected Rector, and accepted, but withdrew his acceptance before the time when he was to enter upon the discharge of his duties there. Then Rev. Mr. Chapin became the first actual Rector of the Parish, and during the three and a half years of his rectorship, after the building of the church, made both himself and the Parish a very notable influence for aggressive Church work and Church ideas in the community. By the way, are we not apt to be a little careless in the use of this word rector? A priest temporarily in charge of a parish is not a "rector"; nor is a missionary in charge of a mission a "rector." And by the same token a mission cannot have a "rectory." And again: Is this title of "rector" so precious that it must be claimed, and given in all relations between a clergyman and his charge? Is it as "rector" or pastor that he visits at the homes of his people and ministers at the bedsides of the sick and dying, and in the house of mourning? Is it as the "rector" or the priest that he stands before the altar? "Rector of the parish," yes—but pastor of the people in the parish, and in certain offices among them and in the Church a priest. But at any rate let us keep to the good old, scriptural, full-meaning word "pastor" to express—what it alone can express.

D. O. KELLEY.

August 23, 1905.

LITERATURE.

Christus Liberator: E. C. Parsons. (The Macmillan Co., N. Y., 50 cents.)

Chiefly a record of missionary work in Africa, the three hundred or so pages of this little book hold as much geographical and other information about Africa as much larger, more pretentious works. The introduction by Sir Harry H. Johnston is a marvellous epitome of about everything African which an ordinary reader can desire. Altogether it is a wonderful little book. And there is a capital map. H. H.

The War of the Classes: Jack London. (The Macmillan Company, 25 cents.)

The author's name is sufficiently indicative of the contents and tone of this book. He says some good things, many hard things, being Jack London; and some of them put with brutal plainness, as his manner is. We abominate the style of Mr. London, we have little or no sympathy with his opinions. Therefore impartiality is out of the question, and therefore we leave the pamphlet to the mercies, tender or otherwise, of the audience it seeks. H. H.

The Church Eclectic for September has a long article on English Bible Versions, for the benefit of the unlearned; another on Rubrical Ambiguities, and the usual Miscellaneous News, and three selected articles exactly balancing the original ones. H. H.

A useful book for teachers, who are now encouraged to substitute oral story-telling, necessarily imperfect, for the reading of good literature, has been produced by Miss Sara Cone Bryant in her "How to Tell Stories to Children." Howsoever well a story may be told, a certain proportion of the hearers, juvenile or adult, will surely misunderstand it; but Miss Bryant guards against everything but invincible stupidity; going into the psychology of the matter, showing how difficult stories may be adapted to dull comprehensions, giving a list of good story books, and adding a small group of stories prepared for use.

He who believes in goodness has the essence of all faith. He is a man of cheerful yesterdays and confident tomorrows.—J. F. Clarke.

FAMILY PAGE

THE DEAR LITTLE HEADS IN THE PEW.

By Mrs. M. E. Sangster.

In the morn of the holy Lord's Day
I like in the church to see
The dear little children clustered,
Worshiping there with me.
I am sure the gentle pastor,
Whose words are like summer dew,
Is cheered as he gazes over
The dear little heads in the pew.

Faces, earnest and thoughtful,
Innocent, grave, and sweet,
They look in the congregation
Like lilies among the wheat,
And I think that the tender Master,
Whose mercies are ever new,
Has a special benediction
For dear little heads in the pew.

When they hear "The Lord is my Shepherd,"
Or "Suffer the babes to come,"
They are glad that the loving Jesus
Has given the lambs a home—
A place of their own with His people.
He cares for me and for you,
But close in His arms He gathers
The dear little heads in the pew.

So I love in the great assembly
On the Sunday morn to see
The dear little children clustered,
And worshiping there with me;
For I know that my precious Saviour,
Whose mercies are ever new,
Had a special benediction
For the dear little heads in the pew.

THE HOT POTATO.

It all happened in Paul's pocket—the trousers-pocket of Paul's new summer suit. Paul's father was a minister, a very good man—"as good as an apostle," Paul believed—but so wise and grave that Paul never dreamed of climbing upon his knee and chattering to him of the crow's nest in the ragged pine, or the woodchuck in the old stone wall. Paul would stand quite still beside the study table—for he was not allowed to sit down in the presence of either of his parents—and watch with round blue eyes everything this wonderful father did.

He never did much, that Paul could make out, but read great, heavy books and write with a sputtery quill. For this was over seventy years ago, when it was the fashion that children should be seen and not heard; and Paul's father, who was president of a college up among the Vermont hills, and the greatest man in the town—Paul supposed he was the greatest in all the world—took but slight notice of his six-year-old boy. One winter day, for instance, Paul was running along an icy sidewalk, with both hands deep in his pockets, and turning a corner, suddenly came full upon his father. Too much abashed to remember to pull off his little knit cap and bow, Paul stood like a small statue, gazing up at the tall figure in silent dismay. His father looked down upon him with a twinkle in his own blue eyes—a twinkle which the spectacles kept Paul from seeing—and said, in a solemn tone, like the one in which he gave out the hymns on Sunday:

"If your foot should slip, my son, what would become of your nose?"

Paul always kept his hands out of his pockets after that. It would have been well for him if he had kept out hot potatoes, too.

It was Commencement Day at the college, and there was to be a great dinner at the President's house. But Paul was sent out of the kitchen; he was not allowed in the pantry; he was told that he must not come to the dining-room until the guests had all eaten and gone back to the parlor. Poor little man! At that last command he hid himself behind his father's long cloak, hanging in the front hall, and cried like a girl.

Then it was that Tabitha Eliza, the "help," opened the dining-room door and walked toward the parlor door, at the further end of the hall, to announce dinner. It was surprising how readily that grave, high-minded company responded to the call. The President, bowing low, offered his arm to the learned lady from Boston, who had written a book. The President's wife placed her hand, trembling a little, on the coat-sleeve of the Governor of Vermont, and the other guests filed through the long hall after these in slow and stately procession.

And then,, out of the dining-room door, just as the foremost couple neared it, darted a small boy, with very red cheeks and terrified blue eyes, who put down his curly head and dashed full into the arms of the Governor himself. This awful personage caught Paul up merrily, being fond of children, and held the struggling urchin firmly pressed against his shoulder.

"What a fine little fellow, President!" cried his Excellency, squeezing the wriggling captive tighter yet. "Ah, but he's a rogue, I see. He has stolen his father's chin."

Before the President could reply, Paul, whose face was like fire, gave one ringing scream, and, to the boundless horror of his father and mother and all the goodly company, lifted a sturdy little fist and struck the chief executive of the Green Mountain State full on the nose. "I didn't steal father's chin, either," he gasped. "'Twas only a potato. Let me down! Its burning me up! Take it away! Mother!"

And when his mother snatched her boy and searched, she found out—and his father found out, and the Governor found out, and all the learned men and women found out—that Paul Timothy Clayton, the President's only son, had slipped across the forbidden threshold, seized a hot baked potato off the Commencement dinner-table, and stuffed it into the pocket of his little linen trousers, where, under the Governor's hug, it had burst open and made a great red burn on the tender skin.

And so it came to pass—for discipline was stern in a Vermont minister's household over seventy years ago—that until Paul was almost a man grown, ready to enter college, he never had anything for dinner on Commencement Day but one large baked potato.

"This is to help you remember," said his father every year, adjusting the gold-bowed spectacles so carefully that Paul could never be sure whether there was a twinkle behind them or not, "to keep your pocket clear of stolen goods; for one never knows when one may meet the Governor."—Classmate.

LEARN TO FORGET.

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the slander you have ever heard. Forget the temptations. Forget the fault-finding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal qualities or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeables of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness, or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day, and write upon it for sweet memory's sake only those things which are lovely and lovable.—Selected.

A soul which acts at random and under the pressure of passing impulse can never do great work. It is driven and tossed by every passing breeze, by every vigorous current. It is the calm, determined, concentrated effort which tells. The gentlest men are often the most powerful and prevailing, because of the steady pressure of their purpose, and the concentration of their efforts.—Canon Knox Little.

LITERATURE OF THE DAY

The Preacher's Guide: Rev. G. Monks. (Whittaker, N. Y., $2.50 net.)

There is no lack of books on this subject, but while wise works may be very good crutches, they cannot make up for the deficiency in severe and long continued training. The preface by the Archdeacon of London has an extract from a letter from a professor of one of the English theological colleges. He says: "We have now a three years' course of training in sermon composition and delivery, compulsory on all candidates for ordination. The preachers are carefully taught first, then they deliver their sermons in chapel before the men of their years, and are afterwards criticized publicly by the professor and their fellow-students. I learned this system by visiting Nonconformist and Roman colleges." There can hardly be any question but that every student of theology should be obliged to go through a training of this kind, but it is not quite so certain that the uninstructed criticism of the other students is either judicious or wholesome. But it is certain that the very general absence of training in this particular has led, and is still leading to very unsatisfactory results. A man is, or ought to be, carefully instructed in what is to form the groundwork of his life's preaching, and he may assimilate it very thoroughly, but it does not inevitably follow that because he is a full man he will necessarily be a ready man. He needs guidance in the great art of putting things, and no less he ought to be taught, as a singer is taught, how to manage his voice. At some of the public schools in England there used to be a deliciously humane method of teaching a boy to swim, based on the theory that the instinct of self-preservation would infallibly teach him at once the efficient way of getting out of the river, into which he was pitched headlong. This simple plan failed now and then, but a great theory could not be sacrificed to occasional disasters. Boys were always plentiful. So a young deacon is planted in a sole charge and left to flounder along by the light of nature. And that light is so often so extremely dim. But the evil of this method extends so indefinitely beyond the individual deacon. Mr. Monks' book might be invaluable to a really humble-minded young preacher, as conscious of his deficiencies as of the importance of his office, not believing that the imposition of the Bishop's hands endowed him with gifts that rendered further learning and self-improvement a work of supererogation. One surprising thing about the book is the evident extent of the author's reading. He draws illustrations and stories from all sources, and they are almost invariably germane to his purpose. But the book is not merely interesting. It is that, but it is full of practical, common-sense counsels, is pervaded by a thoroughly devotional spirit, and is clearly the work of one who realizes to the full the importance of the preaching message and its far-reaching wide-spreading issues. It is a book which every preacher may read, and find great gain; but the younger men, whether they have received special training or not, will find in its pages the most valuable advice on all points touching the office of preaching. For the book is thorough—the work of one who knows, and is anxious above all things to be a wise and helpful counselor to his younger brethren in the ministry. H. H.

The Evolution of Parties in the Anglican Communion: F. C. Morehouse, editor of **The Living Church.** (Young Churchman Co., Milwaukee, 1905, 25 cents.)

This pamphlet reached us some weeks ago and ought to have been noticed before, but with the "aggravatingness of inanimate matter" it drifted out of sight, and has only just reconsidered itself into reappearance. We cannot follow unreservedly the arguments of the writer to his conclusions, but on the whole he states the case with great fairness and with a knowledge of historical developments in the Church of England which few laymen possess, and not over many clergymen. His remarks about the Thirty-nine Articles are rather open to criticism. It is right enough to say they must be tested by the Prayer Book. Unfortunately there are a great number of illogical, uncomprehending people who will not accept that "must." The Articles were drawn up in a spirit of compromise, and it is notorious that on some points they are hopelessly at variance with the Prayer Book. The author says: "They must be interpreted by the spirit of the Liturgy." But in the strife of existent parties, what definition of "the spirit" of the Church would be accepted as conclusive? The Articles are articles of definition, and the definition is more or less accurate; but it is a matter for very deep thanksgiving that an oath of unfeigned assent and consent to them is no longer exacted in any part of the Anglican Communion. Again, as to Ritualism, Mr. Morehouse puts rather too liberal an interpretation on his facts. He speaks of the "Ritualists of the seventies and eighties adopting Roman practices." But that had begun even in Newman's time, and he makes some sarcastic allusion to it in "Loss and Gain." The first men of the movement that somehow came to be designated "Ritualism" started from the principle that ritual is the exponent of doctrine. And again, the younger men went beyond the originators of this new departure. It would seem now that some of the more extreme men have forgotten doctrine in their extreme devotion to ritual as they conceive of it.

The author says that "the Catholic movement has so much in common with the earlier Broad Church movement of Maurice and Kingsley." We confess our inability to seize on the points of resemblance. If he had said the "Lux Mundi" school we might agree with him. If the "Catholic Party" claims the writers of that book, it was certainly evidence of a rift within the lute.

But while we cannot accept all the conclusions of Mr. Morehouse, we can honestly say that his pamphlet is very interesting, well worth careful reading, and that its value is much beyond both its form and price. H. H.

SEPTEMBER MAGAZINES.

Cosmopolitan, Delineator, each has its characteristics, but all unite in being entertaining, and with a special adaptation to the tastes of their constituents. But we wonder what things are coming to in the break-neck rivalry of the monthlies. Not so long ago they used to appear on the first; now some of them turn up about a week before that date, and a few actually a fortnight before they are due. If this goes on they will soon achieve a month in advance, and, barring date on cover, the balance of propriety will be restored.——**Everybody's Magazine** seems to take a fresh departure with every issue. The new one has, for instance, "Under the Spreading Chestnut Tree"—short and good stories. "With the Procession" is a racily written resume of current events. Lawson and Russell are vivid as ever, and there is a New Zealand story, very original and extremely well written. "The Business Career of Ella Rawles Reader" is a romance in reality.——**The Nineteenth Century and After** has a paper on the Hebrew and Babylonian Cosmologies which ought to interest our clerical readers very deeply. An Autumn Wandering in Morocco is good reading and has the grace of timeliness. Housekeeping and National Well-being, Women's Suffrage and the Influence of Berkeley are all well worth careful reading, as is also The Origin of Money from Ornament. Indeed, it is extremely seldom an article can be found in this magazine which is not interesting, and never one that is not well informed and well written.——The most striking thing in **McClure's** is an article on **The** Canyon by W. A. White, with some really wonderful pictures by F. Lungren. There is the usual amount of fiction; Miss Tarbell gets a little farther with her dissection of Rockefeller. Before she finishes, it seems as if he would need all his gold to atone for the absence of any moral hide he might have possessed. But after all a very infinitesimal quantity would have sufficed for that. H. H.

All Books Reviewed in this paper can be obtained at lowest Prices at . . . "The New Book Store" 23 Grant Avenue

The Bishop of Central New York writes as follows in his Diocesan paper, and his suggestion is applicable in a good many places further west than New York:

"It has often occurred to the Bishop in his journeyings about the Diocese, that if all the Clergy, and particularly those who have small vestry rooms or sacristies, would put up three or four hooks on the walls of those rooms, or on the inside of the doors, it would be a great addition to his comfort at the time of visitation. We do not imagine that Bishops generally desire to spread themselves, or take up more room than other clergymen do. But unfortunately the exigencies of the case make it necessary for them to have space for their somewhat voluminous robes, and when the single chair, which sometimes is all that a vestry-room affords, is taken up with overcoats and hats, it becomes a problem with a Bishop what he is to do with the rest of his belongings. We have heard of a neighboring Bishop who wears only his rochet and stole at ordinary visitations, and leaves the chimere, or, what the Prayer Book calls, "the rest of the Episcopal habit," for grand occasions. If the good people of Central New York would be satisfied to see their Bishop vested in that way, it would be a great convenience, and there would be many times when he could get along with the smaller grip-sack which is used by Priests and Deacons for their vestments."

Great good is resulting from the closing of the saloons in St. Louis on Sunday. On the fourth Sunday after the enforcement of the law began five of the twelve police districts did not have an arrest, and in general the result was a decrease of fifty per cent in arrests for drunkenness and assaults to kill. The surgeons of the city hospital and dispensaries, since the enforcement of the statute, have hardly anything to do on Sunday, Sunday night and Monday. Last year on the first Sunday in June seventy-five cases were brought to the city hospital, of which eighteen were surgical; this year on the corresponding date, thirty-eight alcoholics and seven surgical cases were brought in. A comparison of the Mondays is still more favorable, for only about half the number of cases brought in needed attention this year as compared with last.

Never mind about apparent failures when you try to do right. Better high failures than low successes.—Canon Knox Little.

Yet I doubt not through the ages
One increasing purpose runs,
And the thoughts of men are widened
With the process of the suns.

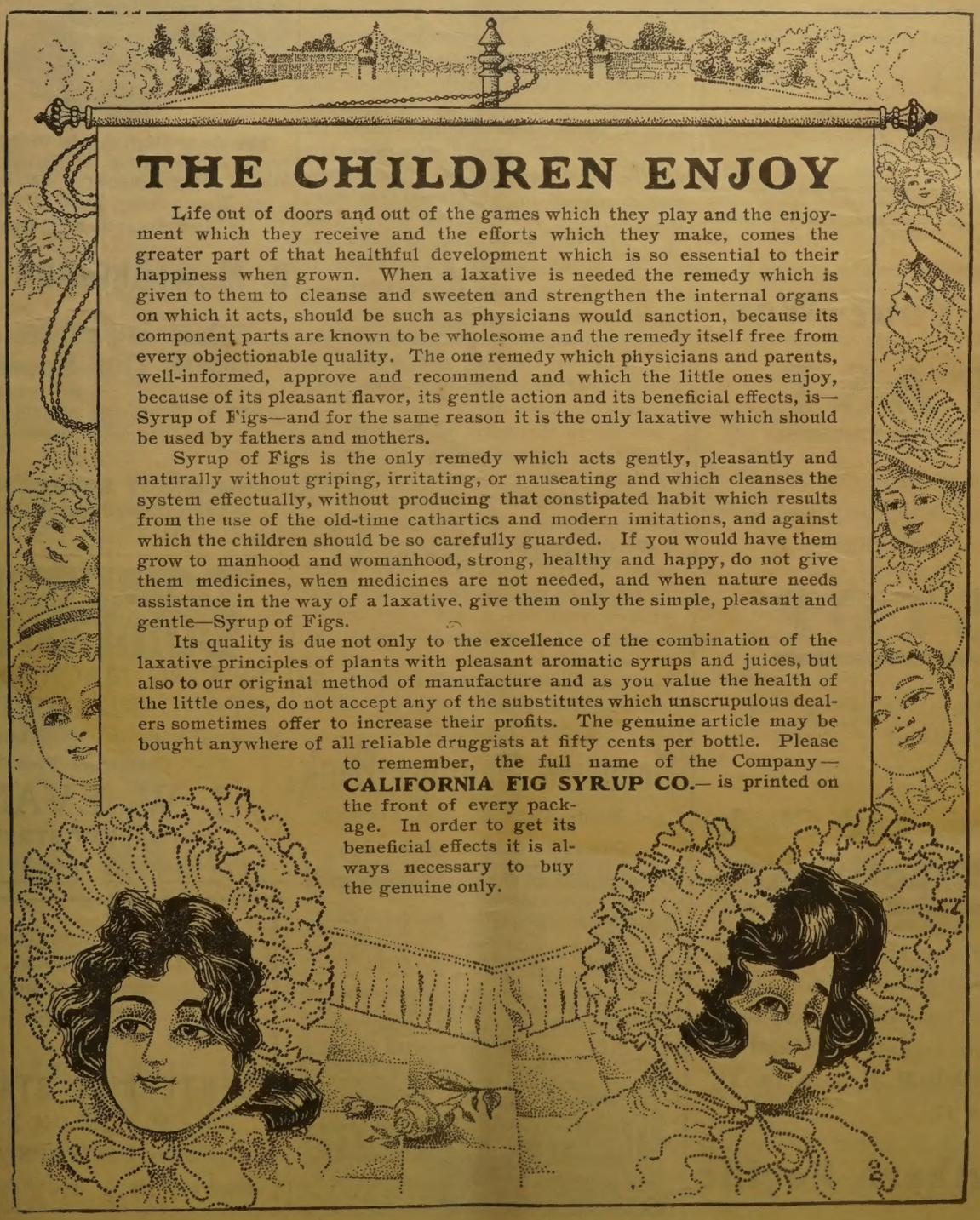
—Tennyson.

THE CHILDREN ENJOY

Life out of doors and out of the games which they play and the enjoyment which they receive and the efforts which they make, comes the greater part of that healthful development which is so essential to their happiness when grown. When a laxative is needed the remedy which is given to them to cleanse and sweeten and strengthen the internal organs on which it acts, should be such as physicians would sanction, because its component parts are known to be wholesome and the remedy itself free from every objectionable quality. The one remedy which physicians and parents, well-informed, approve and recommend and which the little ones enjoy, because of its pleasant flavor, its gentle action and its beneficial effects, is—Syrup of Figs—and for the same reason it is the only laxative which should be used by fathers and mothers.

Syrup of Figs is the only remedy which acts gently, pleasantly and naturally without griping, irritating, or nauseating and which cleanses the system effectually, without producing that constipated habit which results from the use of the old-time cathartics and modern imitations, and against which the children should be so carefully guarded. If you would have them grow to manhood and womanhood, strong, healthy and happy, do not give them medicines, when medicines are not needed, and when nature needs assistance in the way of a laxative, give them only the simple, pleasant and gentle—Syrup of Figs.

Its quality is due not only to the excellence of the combination of the laxative principles of plants with pleasant aromatic syrups and juices, but also to our original method of manufacture and as you value the health of the little ones, do not accept any of the substitutes which unscrupulous dealers sometimes offer to increase their profits. The genuine article may be bought anywhere of all reliable druggists at fifty cents per bottle. Please to remember, the full name of the Company—**CALIFORNIA FIG SYRUP CO.**—is printed on the front of every package. In order to get its beneficial effects it is always necessary to buy the genuine only.



The Protestant Episcopal Old Ladies' Home, situated on Golden Gate Ave., near Masonic Ave., is a home for refined Church women over sixty years of age. Donations and endowments gratefully received by the Board of Managers.

CHURCH EMBROIDERY.

ST. MARY'S GUILD

Trinity Church, cor. Gough and Bush Streets, San Francisco

Meetings Fridays, from 2 to 5 p. m.

Orders taken for Altar Cloths and Altar Linen.
Book Marks, Stoles, Surplices, Hangings, etc.

Address Mrs. H. Gullixson,
101 Steiner Street, S. F.

Cable Address, Fosterco, San Francisco.

S. FOSTER & CO.
Wholesale Grocers.

Importers and Exporters.
Special Attention to Packing.

Purveyors to the United States Government, the Domestic and Foreign Missionary Society, etc., etc.

Alaska Supplies.

26-28 CALIFORNIA ST. - - S. F.

On Your Way

EAST

on round trip tickets, sold at one-way rate, be sure that you

STOP

for a few days at Portland to visit the interesting

Lewis and Clark Exposition

The greatest railroad trip of the year. Wonderful scenery, latest cars and best service. Ask about low rate tickets East, sold on **SEPTEMBER 7, 8, 9, 10, 11, 16 and 17.**

Southern Pacific

CHURCH GLASS AND DECORATING Co

American Mosaic Glass Windows; Ecclesiastical Furnishings; English Stained Glass Windows; Church Decorations.

STUDIOS AND WORKSHOPS 28 WEST 30 ST. NEW YORK.

MEMORIAL WINDOWS CHURCH WORK in Wood, Metal, Stone, Color, Fabrics, Tablets, Communion Plates, Basins, Altar Hangings.

CHARLES F. HOGEMAN,
105 East 17th St., New York.

ALL BORN THE SAME DAY!

The Assistant Secretary of the National Child Labor Committee has just been making for "The Outlook" a thorough examination of conditions as to child labor in a typical mining town. He says:

Eight large coal mines and a silk-mill compete with the seven school buildings of the borough for the lives of the children. The Child Labor Law of Pennsylvania forbids the employment of boys in the coal mines under the age of sixteen, or in the breakers or about the mines under the age of fourteen years. The obvious way to discover whether the law is obeyed is to examine the employment certificates in the office of the coal companies, and study the recorded ages of the children employed. Such an examination will reveal certain facts, but not the fact we are seeking. It will show that nearly all the boys employed were born between the first and fifteenth of May (the time of the year at which occurs the greatest exodus from the schoolroom to the breaker), and that all who begin work in any given year are just **fourteen** years old! The breaker boss of a large coal company said to me, "It's awful queer how all these kids were born on the same day."

A visit to the home of the boys for the purpose of translating the mechanical falsehood of the employment certificates into the varied terms of human life offers little reward. The parents, schooled to the situation, will corroborate without blush the oath they have taken before the officer of the law and advance their children from one to five years toward maturity, while the boys themselves, sophisticated by environment, will almost invariably reply to the question of age—"fourteen goin' on fifteen."

Security Savings Bank

316 Montgomery St., San Francisco

Guarantee Capital, $300,000.00.

Interest paid on deposits. Loans made.

DIRECTORS:

Wm. Babcock,	E. J. McCutchen,	Jas. L. Flood,
S. L. Abbot,	L. F. Monteagle,	J. A. Donohoe,
O. D. Baldwin,	R. H. Pease,	John Parrott,
Jos. D. Grant,	Warren D. Clark,	Jacob Stern.

R. GEISSLER
CHURCH FURNISHER AND DECORATOR
56 WEST 8TH ST NEAR 6TH AVE. NEW YORK
HISTORICAL FOUNDATION TABLETS MEMORIAL TABLETS
IN MARBLE METALS AND MOSAICS

ARMITAGE ORPHANAGE

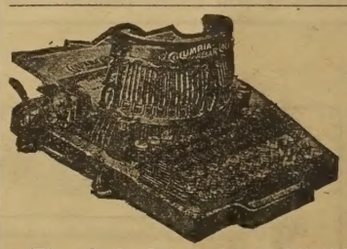
SAN MATEO.

Orphaned, Half-Orphaned, and Destitute Boys.

ANNUAL SUBSCRIPTION - $3.00
LIFE MEMBERSHIP - - - $100.00

President,
MRS. H. T. SCOTT.
Vice-President,
MRS. M. S. WILSON.
Secretary and Corresponding Secretary,
MRS. D. DRYSDALE.
MISS M. I. TOBIN.
Treasurer,
MRS. W. B. HOOPER.
Superintendent and Matron,
MR. AND MRS. B. F. LE WARNE.

The Best Plates particularly HALF TONES are made by the YOSEMITE Engraving Company.
TELEPHONE BUSH 290 24 Montgomery St. S.F.



The Columbia Bar-Lock Type-Writer.

The Only High-Grade Visible Writer; 70,000 in use—1,500 on Pacific Coast.
Walter Scott, Manager Pacific Branch,
207 Montgomery St., San Francisco.
☞ **Installments and Rentals.**

B. M. ATCHINSON & CO.

FINE BUTTER and EGGS Our Specialty

Orders by Telephone promptly attended to—Telephone **Grant 141.**

2-4-61-63 UNION SQUARE MARKET,
Cor. Powell and O'Farrell Sts.
Powell St. Entrance. San Francisco.

"DOMESTIC" THE LIGHT RUNNING

SEWING MACHINES and STANDARD PATTERNS

Highest Perfection **Lowest Price**

☞ **Catalogues Free** ☜

J. W. EVANS

1021 MARKET STREET

South side, near Sixth

Rubber-tired Broughams
Coaches, Victorias, etc.
Six Seaters and Four-in-hands.
Boarding Especially

CENTENNIAL STABLES

M. CONLON, Prop.

1521-23-25 CALIFORNIA ST.

PHONE EAST 378 Bet. Polk and Larkin